# Here after fo

## loweth the fourth boke, of the folowyng of Chryſte/which treateth moſte ſpecyally of the Sacrament of the aulter.

# Prologus.

Come to me (sayth oure lorde) all ye that labour and be charged / and I shall gyue vnto you refeccyon. And the brede that I shall gyue vnto you shall be my flesshe / for the lyfe of the worlde. Take it and eate it / for it is my bodye that for you shall be gyuen in sacrifyce / do ye this in remembraunce of me / for who so eateth my flesshe and drynketh my blode he shal dwell in me and I in hym / these words that I haue spoken to you be spyryte & lyfe.

# Cwith howe great reuerence Chryste is to be receyued. The fyrste chappytre.

O My lorde Jhesu Chryste eternall trouthe: these Wordes aforesayd be thy Wordes: all be it they were not sayde in one selfe tyme nor wrytten in one selfe place. And for that they be thy Wordes / I Wyll thankefully and faythfully accepte them / they be thy Wordes (thou hast spoken them) / and they be nowe myne also / for thou hast sayd them for my helthe / I Wyll gladly receyue them of thy mouth / to the ende they maye be the better sowen (e planted in my herte / thy Wordes of so great pyte full of swetnes (e loue greatly excyte me. But lorde my synnes fere me greatly / (e my conscyēce not pure to receyue so great a mysterye / dra Weth me sore abacke. The swetnes of thy Wordes prouoketh me / but the multytude of myne offences charge me very sore. Thou cōmaundest that I shall come vnto the faythfully yf I Wyll haue parte With the / (e receyue the noury sshynge

of ymortalyte. And coueyte to optayne the glorye and lyfe eternall. Thou sayest lorde come ye to me that labourc and be charged/ and I shall refresshe you. O howe swete & howe amyable a worde is it in the eare of a synner that thou lord god wyl byd me that am so poore & redy to the cōmunyon of thy most holy body. But what am I lord that I dare presume to com to the. Lo heuen and erthe maye not cōprehende the & thou sayest come ye all to me/ What meaneth this most meke worthynes & this louely and frendly byddynge / howe shall I dare come to the whiche knowe not that I haue done any thyng well/ howe shall I bryngc the in to myne house whiche so oft haue offended be fore thy face. Aungelles & Archaūgelles honoure the / and ryght wyse men drede the/ & thou sayest yet come ye all vnto me/ but yt thou lorde haddest sayde it/ who wolde by/ leue it to be true. But thou hast cōmaunded it/ who durste attempte to go vnto it. Noe that iuste man laboured a hondred yere to make a shyp to the ende he myghte be saued with a fewe of his people / howe maye I prepare me than in an houre to receyue the with due reuerence that art maker and crea

toure of all the worlde. Moyses thy seruaũ-
te and great famylyer & specyall frende ma
de the Arke of tymber not corruptyble whi
che he coueryd with ryght pure golde & put
in it the tables of the lawe/and I a corrupt
creature howe shall I so lyghtly dare recey
ue the that arte maker of the lawe and gy-
uer of grace & lyfe vnto all creatures. The
wyse Salomon kynge of ysraell edyfyed
a meruaylous temple to the praysynge of
thy name in the space of .vii. yeres and by.
viii. dayes holowed the feest of the dedyca-
cyon of the same/he offred a thousande pea
syble hostes and put the arke of god in the
place made redy for it with great melodye
of claryons and trumpettes. Howe dare I
than that am most poore amonge other crea
tures receyue the in to my house/which scar
sely haue well spent one houre of tyme or
one half houre of my lyfe. O my lord how
moche studyed they to please the/and howe
lytell is it that I do/howe lytell tyme take
I whan I dispose me to be houseled/seldo
me am I gathered togyther in the/ and mo
re seldom am I pourged from hauyng my
mynde ouer moche on worldly thynges &
certaynly no vnprofytable thought; ought

to come ī to thy holy presence of thy godhed nor no creatures ought there to haue place/ for I shall not receyue an Aungell but the lorde of aungels in to myne herte/ neuertheles there is a great dyfference betwene the arke of god with his relykes and thy moste pure and precyous body with his vertues/ whiche are more than can be spoken/ and betwene the sacrifyce of the olde lawe/ that was but a fygure of the newe lawe/ and the hoste of thy precyous body is the accomplysshement of all the olde sacrifyce/ why than am I not more enflamed to come to the/ why do I not prepare my selfe with greater dylygence to receyue this holy and blyssed sacrament syth the holy auncyent fathers the Patriarkes and prophetes kynges & prynces with all the people haue shewed so great affeccyon to warde thy seruyce in tyme passed. The most deuout and blyssed kynge the kyng Dauid went before the arke of god & honoured it with al his strength al way remembrynge the great benefartes before gyuen vnto the fathers/ he made organs of dyuers maners and also ꝑ salmes which he ordeyned to be songe/ and he hym selfe songe them with great gladnes/ & ofte

tymes with his harpe he beynge fulfyl ed with the grace of the holy ghost taught the people of Israell/ to laude and prayse god with all theyr herte / and dayly with theyr mouthe to blysse hym & preche his goodnes. And yf there were shewed than so great de uocyon and remembraunce of laude & pray syng to god before the arke of the olde testa ment how moche reuerence and deuocyon ought we than now to haue in the presence of his holy sacrament and in the receyuyng of the most excellēt body of our lorde Jesu chryste/many tonne to dyuers places to by syte relykes of sayntes and meruayle great ly whan they here of theyr blyssed dedes. They se great buyldynges of temples/and beholde how the theyr bones and holy relykes couered with sylke & lapped in golde. And so thou my lorde god thou arte present here with me in the aulter/ the moste holy sayne of sayntes maker of all thynges and lorde of aungelles. Ofte tymes there is great cu ryosyte and vanyte in the syght of all such thyngs / and lytell fruyte and amendemēt is had therby/and that specyally where the re is so lyghte recourse & wauerynge with out any cōtrycyon goyng before. But thou

my lorde god my lorde Jesu chryste god & man art here hole p̄sent in the sacrament of the aulter: where the fruyte of euerlastynge helth is had plentuously as oft as thou art worthely & deuoutly receyued. But yf that shall be done fruytfully / there maye be no lyghtnes/curiously/nor sensualyte/but sted faste fayth/ deuout hope/ and pure charyte. O god inuysyble maker of all the worlde howe meruaylously doest thou with vs/ howe swetely and howe gracyously dysposest thou all thynges to thy chosen people/ to whom thou offerest thy selfe to be taken in this glorious sacrament. Certaynly it surmounteth all vnderstandynge / and it drawe th the hertes and kyndeleth the affeccyon of all deuout men. The true faythfull people that dysposse all theyr lyfe to amendement: receyue oft tymes through this glorious sacrament great grace and deuocyon & great loue of vertue. O meruaylous and secretly hydde is the grace of this sacrament the which the faythfull people of chryste do onely knowe / for infydeles and they that lyue in synne may haue therof no maner of experyence. In this sacrament spyrytuall grace is gyuen / & the vertue that was loste

in theyr soule is repared/and the beaute that was defourmed through synne retourneth agayne/and the grace of the sacramēt somtyme is so moche that of the fulnes of deuocyon that cōmeth therby/not onely the mynde/but also the feble bodyes recouer theyr former strengthe. But verely it is greatly to be sorowed that we be so slowe and neclygēt/and that we be styrred with no more affeccyon to receyue chryste than we be/for in hym standeth all meryte and hope of them that shall be saued/he is our helth and oure redempcyon/he is the cōfortoure of all that lyue in this worlde/& the eternall reste of sayntes in heuen. And it is also greatly to be sorowed that so many take so lytell hede of this hyghe mysterye/whiche gladdeth the heuen & preserueth all the worlde. Alas the blyndnes and hardnes of mannes herte y^t^ taketh no greater hede to so noble a gyfte but by the dayly vsynge therof is neclygēt and taketh lytell hede therto/yf this blyssed sacramēt were mynystred onely in one place and consecrate by one preest in the worlde/with how we great desyre thynkest thou the people wolde rōne to that place and to that preest that they myght se there these he-

uēly mysteries. Now there be many preestꝫ and chryste is offred in many places / that the grace and loue of god to man maye appere so moche the more as the holy cōmunyon is spred the more abrode throughoute the worlde / thankynges be to the therfore my lorde Jesu / that vouche sauſe to refresshe vs poore outlawes with thy precyous blode / & to styre vs with the wordes of thyne owne mouth / to receyue this holy mystery / saynge come ye all to me that laboure and be charged and I shall refresshe you.

## ¶ That the great goodnesse and charyte of god is gyuen to man in this blyssed Sacrament. The .ii. Chapytre.

My lorde Jesu trustynge in thy great goodnes and mercy I come to the as a sycke man to hym that shall heale hym / & as he that is hungry and thursty to the foūtayne of lyfe / that is nedy to the kynge of heuen as a seruaunt to his lorde / a creature to his creatoure / and as a desolate persone to his meke and blyssed

consolatoure. But howe is it yᵗ thou cõmest to me/ Who am I that thou wylt gyue thy selfe vnto me/ howe dare I a synner appere before the/ and howe is it that thou wylt vouchesaufe to come to so symple a creature/ thou knowest thy seruaunt & seest well that he hath no goodnes of hym selfe wherby thou shuldest gyue this grace vnto hym I confesse therfore myne owne vnworthynes and I knowlege thy goodnes/ I prayse thy pytie & yelde the thankynges for thy great charyte. Verely thou doest all this for thyne owne goodnes and not for my merytes/ that thy goodnes maye therby the more appere and thy charyte the more largely shewed/ and thy mekenes the more hyghly be cõmended. Therfore bycause this pleaseth the and thou hast cõmaunded that it shulde thus be done/ thy goodnes also therin pleaseth me/ & wolde to god that myne inyquyte resysted it not. O my lorde Jesu howe great reuerence and thankes with perpetuall praysynges of thy name ought to be gyuen the for the receyuynge of thy holy body whose dygnyte no man is able to expresse. But what shall I thynke in this cõmunyon and in goyng to my lorde god whom I

can not worshyp as I ought to do/ & yet I desyre to receyue hym deuoutly. But what maye I thynke better or more helthfull to me/than hooly to meke my selfe before the/ exaltynge thy infynyte goodnes farre aboue me. I laude the my lorde god and shall exalte the euerlastyngly. I dysspyse myself and submytte me to the and forowe greatly the depnes of myne iniquyte. Thou art the saynt of all sayntes/ and I am the fylth of all synners/and yet thou enclyneste thy self to me that am not worthy to loke to warde the. Thou cõmeste to me, thou wylt be with me. Thou byddeste me to thy feest/and thou wylt gyue me this heuenly meate and this aungelles fode to eate / whiche is playnly none other but thy selfe that arte the lyuely brede / whiche descendeste fro heuen and gyueste lyfe to the worlde. Beholde lorde from whense all this loue procedeth / and howe great goodnes shyneth vpon vs / & howe great thankes and prayses are done to the therfore. O howe helthfull & howe profytable a cõceyll was it whan thou ordeyneste this gloryous sacrament / and howe swete & howe ioyous a feest was it whan thou gaueste thy selfe as meate to be eaten. O lorde

howe merueylous is thy werke/howe myghty is thy vertue/and howe farre vnspekeable is thy trouth. By thy worde all thynges were made and all thynges were done as thou hast cōmaūded/it is a meruaylous thynge and worthy to be byleued and farre aboue the vnderstādyng of man/that thou lorde that art god and very man/art hooly cōteyned vnder a lytell lykenes of brede & wyne/and arte eaten without cōsumynge of hym that taketh the/& that thou y' art lorde of all thynges and that nedest nothynge in this world/woldest by this gloryous sacrament dwell in vs/kepe thou myne hert and my body īmaculate that in a glad and a pure conscyence I may oft tymes celebrate thy mysteryes & receyue them to my euerlastynge helth/whiche thou haste ordeyned most specyally to thy honoure and perpetu all memory. O my soule be thou mery and glad for so noble a gyfte and so synguler a conforte lefte to the in this vale of mysery/for as oft as thou remembrest this mystery and takest the body of chryste/so ofte thou workest the worke of redempcyon and arte made part taker of all the meryts of chryste. Truely the charyte of chryste is neuer my-

nysshed / and the greatnes of his mercye is neuer cõsumed: and therfore thou oughtest alway with a newe tene wynge of mynde to dysspose the to it / and with a well aduysed and a depe consyderacyon to thynke on this great mystery of helth / it shuld seme to the as newe and as pleasaunt a ioye & comforte whan thou syngest masse or herest it / as yf chryste the same day fyrste entred in to the wombe of the virgyne and were made man / or yf he the same daye suffred & dyed vpon the crosse for the helth of mankynde.

## ¶ That it is very profytable ofte for to be houseled. The.iii. Chapytre.

O Lorde I come to the: to the ende that it maye be well with me through thy gyfte / and yt I maye ioye at the holy feest that thou of thy great goodnes hast made redy for me. In the is al that I may or shall desyre / for thou art my helth and my redempcyon / my hope / my strengthe my honoure & glory. Make me thy seruaũte this daye mery and glad in the / for I haue

lyfte my ſoule vnto the/now I deſyre deuoutly & reuerētly to receyue the in to myne houſe that I may deſerue with Zachee to be blyſſed of the/ and to be accompanyed amōge the chyldren of Abraham / my ſoule coueyteth to receyue thy body / my herte deſyreth to be oned with the / betake thy ſelfe to me lorde and it ſuffyſeth / for without the there is no conforte / ne without the I may not be/ ne without thy vyſytacyon I may not lyue/ and therfore it behoueth me oft tymes to go to the and for my helth to receyue the/leſt haply yf I ſhuld be defrauded from that heuenly meate I ſhuld fayle ī the way. So thou ſaydeſt thy ſelfe moſte mercyfull Jheſu as thou were prechyng to the people and heledeſt them of theyr ſyckenes/ I wyl not let them retourne in to theyr houſes faſtynge leſt they fayle by the waye/ do with me therfore in lyke maner that haſt left thy ſelfe in this gloryous ſacrament for the conforte of all faythfull people. Thou atte forſake the true refeccyon of the ſoule/ & he that worthely eateth the ſhall be part taker and heyre of eternall glory/ it is neceſſary to me yt ſo ofte do offende / ſo ſoone waxe dull & ſlowe: that by oft prayers & confeſſyons I

maye renewe my selfe/ puryfye my selfe/ & kyndle my selfe to quycknes and fauour of spyryte/ lest haply by longe absteynynge I myghte fall from that holy purpose/ for the wyttes of man & womā be fro theyr youth prowde & redy to euyll/ and but thes heuenly medicyne do helpe/ man may anone fall to worse and worse/ therfore this holy cōmunyon draweth a man fro euyll and conforteth hym in goodnes/ yf I be oft tymes so neclygent and slouthful whan I am cōmonde/ what shuld I be yf I receyued not that blyssed medycyne nor soughte not for that great helpe/ and thoughe I be not euery day apte nor dysposed to receyue my creatoure/ neuertheles I shall take hede to receyue hym in tymes cōuenyent/ so that I may be part taker of so great a grace: for it is one of the most principall cōsolacyōs to a faythfull soule: that is to say/ that as longe as he is a pylgryme in this mortall body/ that he oft remembre his lord god & receyue hym yt is his onely byloued aboue all thynges. It is a meruaylous goodnes of the great pytie that thou lorde haste agaynst vs: that thou creatoure and gyuer of lyfe to all spyrytes vouchest saufe to come to a poore creature/

and with thy godhed & manhod to refresshe his hungre and nede. O happy is that man & blyssed is that soule that deserueth deuoutly to receyue his lorde god / and in that receyuyng to be fulfylled with a spirituall ioye. O how great a lorde doth he receyue / how welbeloued a gest dothe he bryngе in to his house / how ioyous a felowe doth he receyue / how faythfull a frende doth he accept / how noble a spouse doth he enbrace that receyueth the / for thou art onely to be beloued before all other & aboue all thynges / let heuen and erthe & all the ornamentes of them be stylle in thy presence / for what soeuer they haue worthy laude and prayse / they haue it of the larges of thy gyfte and yet they may not be lyke to the honour and glory of thy name / of whose wysdom there is no nōbre nor measure.

## ¶ That many cōmodytes be gyuen to them that deuoutly receyue this holy Sacrament. The.iiii. Chapitre.

Thy lorde god preuente thy seruaunt with the blyssynges of thy swetnesse that he may deserue to go reuerently & deuoutly to this hyghe sacrament / styrre vp myne hert in to a full beholdynge of the / and delyuer me fro the great slouth and ydlenesse that I haue ben in tyme passed / vysyte me in thy goodnes and gyue me grace to taste inwardly ī my soule / the swetnes that is hyd secretly ī this blyssed sacrament as in a moste plentuous fountayne. Illumyne also myne iyen to se and heholde so great a mystery / & strēgthen me that I may alway faythfully and vndoutedly byleue it / for it is thy operacyon & not the power of man / thy holy institucion and not mānes inuencyon. And therfore to take and to vnderstande these thynges no man is suffycyent of hym selfe / and they also ouerpasse the subtylte of all aungelles & heuenly spyrytes / what may I than moste vnworthy synner erthe & asshes serche and take of so hygh a secret but onely that ī symplenes of hert: ī a good stable fayth & by thy cōmaundemēt I come to the with meke hope & reuerence and byleue veryly that thou

arte here present in this sacrament god and man. Thou wylte therfore that I shall receyue the and knytte my selfe to the in perfyte charyte / Wherfore I aske the mercy: & desyre that thou gyue me thy specyall grace yt I may fro hensforth be fully molten & relented in to the and flowe in thy loue / & neuer after to intermytte my selfe with any other conforte. This most hyghe & most worthy sacrament is the lyfe of the soule and body / the medycyne of al spiritual syckenes wherby all vyces be cured / passyons be refrayned / temptacyons be ouercome and dymynysshed / the greater grace is sent / vertue is encreased / fayth is stablysshed / hope is strengthed / and charyte is kyndled & spred abrode. Thou hast gyuen and yet oft tymes gyuest many great gyftes by this sacrament to thy beloued seruauntes that deuoutly receyue the / for thou therby art the stronge vpholder of my soule / the reparer of all the infyrmytes of man / & the gyuer of all in warde consolacion / and of confort in trybulacyon / and fro the depenes of thyr owne deieccyon thou raysest them agayne in to a stronge hope of thy preseruacyon / and renewest them and lyghtest them in wardlye with a

ste We grace/ so that they that felt them selfe
before receyuynge of that blyssed sacramēt
heuy & Without affeccyon after Whan they
haue receyued it/ haue foūde them self chaū
ged in to great ghostly fatuoure / & all this
thou doest to thy electe people of thy great
goodnes that they may se and knowe open
ly by expertyēce that they haue nothynge of
them selfe / but that all grace and goodnes
that they haue/ they haue receyued of the: for
of them selfe they be colde dull & Vndeuout
and by the they be made feruent/ quycke in
spyryte and deuout folowers of thy Wyll/
Who maye go meekely to the fountayne of
swetnes but y' he shall brynge away With
hym great plenty of swetnes/ or Who may
stande by a great fyre but he shall fele great
hete therof/ & thou lorde art the fountayne
of all swetnes/ and the fyre al Wayes brēn
nynge & neuer faylynge/ & therfore thoughe
I may not drawe of the fulnes of that foū
tayne ne drynke therof to the full. I shal ne
uertheles put my mouthe to the hole of the
heuenly pype that I maye take some lytell
droppe therof to refrete/ the my thurste so that
I be not all dryed away/ and though I be
not all heuenly & all brennynge in charyte

as the Seraphyns and Cherubyns be / ne-
uertheles I shall endeuer me to set my selfe
to deuocyon and to prepare myne herte that
I maye get some lytell sparkle of the bren-
nynge of heuenly lyfe through the meke re-
ceyuynge of this lyuely sacrament / & What
so euer wanteth in me / I beseche the my lor-
de Jesu most holy and blyssed that thou be
nyngly & gracyously supply in me: for thou
hast vouchedsaufe to call all to the sayn̄ge.
Come ye to me all that labour and be char-
ged and I shall refresshe you. I laboure in
the swete of my body / and am tourmented
With the sorowe of my herte / I am charged
With synnes / trauayled With temptacions
intryked & oppressed With many cuyll pas-
syons: & there is none that may helpe or that
may delyuer me ne that maye make saufe /
but thou lorde god my onely sauyoure / to
Whom I cōmytte me & all myne / that thou
kepe me & lede me in to lyfe euerlastyng / ac-
cept me & take me in to the laude & glory of
thy name that haste ordeyned to me thy bo-
dy & blode in to my meate & drynke: & grau-
te me lorde I beseche the that by the oft rece-
yuynge of thy hyghe mystery the feruoure of
deuocyon maye dayly encrease in me.

## ¶ Of the worthynes of the Sacrament of the auter/and of the state of preesthode. The. v. Chapitre.

If thou haddest the puryte of aũgelles/and the holynes of sayntJohan Baptiste:thou shuldest not for that be Worthy to receyue ne touche this holy sacrament / for it is not graũted for the merytes of man / that a mã shulde consecrate and touche the sacrament of chryste and take to his meate the brede of aungelles / it is a great mystery and it is a great dygnyte of preest; to Whom it is graũted that is not graunted to aungelles / for preestes onely that be duely ordeyned in the churche haue power to synge masse & to cõsecrate the body of chryste / for a preest is the mynyster of god Vsynge the Worde of consecracyon by the cõmaundement and ordynaunce of god / and god is there the pryncypall doer & the inuysyble Worker / to Whom is subiect all that he Wylleth / & all obeyeth to that he cõmaundeth. Thou oughtest therfore more to byleue almyghty god in this

moſt excellent ſacrament/than thyn owne wytte or any other vyſyble token or ſygne. And therfore with drede and reuerence it is to go to this blyſſed werke. Take hede than dylygently and ſe fro whenſe this myſtery & ſeruyce cōmeth that is gyuen vnto the by the touchyng of the handes of the byſſhope. Thou art nowe made a preeſt and art con/ſecrate to ſynge maſſe. Take hede therfore that thou faythfully & deuoutely offre thy ſacryfyce to god in due tyme/ and that thou kepe thy ſelfe without reproufe/ thou haſte not made thy bourden more lyght/but thou art nowe bounde in a ſtrayter bonde of dy/ſcyplyne and of moche more hygh perfeccy/on than thou were before. A preeſt oughte to be adourned with all vertues: and to gy/ue other example of good lyfe/ his conuer/ſacyon ſhulde not be with the cōmon people ne in the cōmon way of the worlde: but wt aungelles in heuen or with perfyte men in erth/that be moſt beſt diſpoſed to ſerue god. A preeſt alſo clothed in holy veſtementes bereth the place of chryſte/ that he ſhuld hū/bly and meekely praye to our lorde for hym ſelfe & for all the people he hath be/fore hym and behynde hym the ſygne of the croſſe of

chryste/ that he shuld dylygently remembre his passyon / he beteth before hym the crosse that he may dylygētly beholde & se the stepꝑ pes of chryste and study feruētly to folowe them / and behynde hym also he is sygned with the crosse that he shulde gladly & mekely suffre al aduersytes for the loue of god he beteth the crosse before hym that he shuld bewayle his owne synnes / and he beteth it behynde hym / that he may through compassyon bewepe the synnes of other & knowe hym selfe to be set as a meane betwene god & all the people / & not to cease of prayer & hoꝛye oblacyon tyll he maye deserue of almyghty god mercy & grace / Whan a preest sayth masse he honoureth god / he maketh aungelles glad / he edyfyeth the churche he helpeth the people that be on lyue / & gyueth rest to them that be dede / and maketh hym selfe parte taker of all good dedes.

## ¶ Of the inwarde remembraunce and expectacyse that a man ought for to haue afore the receyuynge of the body of Chryste. The. xi. Chapitre.

Orde Whan I thynke of thy Worthynes: and of my great fylthynes I tremble strongly & am cõfounded in my selfe/ for yf I receyue the not I fle the eternall lyf/ & yf I vnworthely receyue the: I renne in to thy Wrath/ What shall I than do my good lorde/ my helper/ my protectoure/ cõfortour & ryght sure coũceyllour in all my necessyties. Teche me good lorde the ryght Way/ & purpose vnto me some redy exercyse couenable to the receyuynge of this holy mystery / for it is necessary vnto me & greatly profytable to knowe how deuoutly & reuerẽtly I ought to prepare myn herte to receyue it/ or to consecrate so great & so goodly a sacrifyce as it is.

## ¶ Of the dyscussynge of our owne conscyence: and of the purpose of amendement. The. vii. Chapytre.

It behoueth the aboue all thynges With soueraygne reuerence & profounde meknes of herte & With full fayth and humble intent

to the honoure of god to celebrate: take and receyue this holy sacrament/ examyne dyly gently thy conscyence by true contrycyon & meke cõfessyon and make it clene after thy power/ so that thou knowe no thynge that greueth or byteth thy cõscyence or that may let the to go frely vnto it/ haue dyspleasure of all thy synnes in generall/ & for thy dayly excesses and offences haue syghynges & sorowynges more specyall/ & the tyme wyl suffre it/ confesse vnto god in secrete of thyn herte the mysteryes of all thy passyons/ wepe and sorowe that thou arte yet so carnall & worldly/ so vnmortyfyed fro thy passyons/ so full of mocyons of concupyscences so vnware and so euyll ordered in thy outwarde wyttes/ so ofte intryked with vayne fantasyes/ so moche enclyned to outwarde and to worldly thynges/ so neclygent to inwarde thynges/ so redy to laughynge and dyssolucyon/ so harde to wepyng and compunccyon/ so redy to easy thynges/ & to that that is lykynge to the flesshe/ so slowe to penaunce & feruoure of spyryte/ so curyous to here newe thynges & to se fayre thynges: so loth to meke & abiect thynges/ so coueytous to haue moche/ so scarse to gyue/ so glad to

holde/so vnaduysed in spekynge/ so incon tynēt to be styll/so euyll ordered in maners so inportune in dedes/ so gredy vpon meat so defe to the worde of god:so quycke to rest so slowe to laboure/so attentyue to fables/ so slepy to holy vigyls/ so hasty to the ende so vnstable to take hede to the waye to the ende / so neclygent in the seruyce of god / so dull and so vndeuout to go to masse/so dry in the howsell / so soone fallen at large to outwarde thynges. so seldome gathered to/ gyther to inwarde thyngs / so soone moued to angre & wrathe / so lyghtly styrred to the dyspleasure of other/so redy to iuge/so rigo rous to reproue/so glad in prosperyte/so fe/ ble in aduersyte / so ofte purposynge many good thynges / and so seldome bryngynge them to effecte. And whan thou haste thus confessed & bewept all these defautes and suche other lyke in the/ with great sorowe & dyspleasure of thyne owne fraylnes/set the than in a full purpose to amende thy lyfe/& to profyte alway fro better to better/& than with a full resygnynge & a hole wyll offre thy selfe in to the honour of my name in the aulter of thy herte as sacryfyce to me:that is to saye/ faythfully cōmyttynge to me both

thy body and soule / so that thou mayest be worthy to offre to me this hygh sacrysyce & to receyue helthfully the sacramēt of my holy body / for there is no oblacyon more worthy nor satysfaccyon greater to put away synne: than a man to offre hym selfe purely and hooly to god With the offerynge of the body of chryste in masse and in holy cōmunyon: Yf a man do that in hym is & is truely penytent as oft as he cōmeth to me for grace & forgyuenes. I am the lorde that sayth / I Wyll not the deth of a synner / but rather that he be conuerted & lyue / and I shall no more remēbre his synnes / but they all shall be forgyuen & pardoned Vnto hym.

## ¶ Of the oblacyon of chryste in the crosse and of a full forsakynge of our selfe. The. viii. Chapytre.

Ore lorde Jesu sayth to his seruaūt thus. As I hangynge all naked With myne armes spred abrode Vpon the crosse: offred my selfe to god the father for thy synnes / so yᵗ no thynge remayned in me but that all Went in sacrysy

ce to please my father / and to appease his
wrath agaynst mākynde / so thou oughtest
to offre thy selfe frely to god as moche as
thou mayst in a pure & holy oblacion dayly
in the masse with all thy power and affec-
cyon. What requyre I more of the than that
thou shuldest study hooly to resygne thy sel
fe vnto me / for what soeuer thou gyuest be
syde thy selfe I regarde it not / for I loke
not for thy gyfts: but for the / for as it shuld
not suffyce to the to haue all thynges besy-
des me / so it maye not please me what soe-
uer thou gyue me but thou gyue thy selfe.
Offre thy selfe to me and gyue thy selfe all
for god / and thy oblacyon shall be accepta-
ble. Lo I offered my selfe hooly to my fa-
ther for the / and I gaue my body & blode to
thy meate / that I shulde be all hooly thyne
and thou myne / but yf thou haue a trust in
thy selfe and doest not frely offre the to my
wyll / thy oblacyon is not pleasaūt and the
re shall be betwene vs no perfyte onynge.
Therfore a fre offrynge of thy selfe in to the
handes of god / must go before all thy wer-
kes yf thou wyl optayne grace and the true
lyberte. Therfore it is that so fewe be i war
dely illumynate and fre / bycause they can

not hooly forsake them selfe (for my Words be true) but a man renoūce hym self he may not be my dyscyple / and therfore yf thou coueyte to be my disciple / offre thy selfe to me With all thyne affeccyon and loue. Amen.

## That We ought to offre our selfe and all ours to god: and to praye for all people. The.xy. Chappytre.

LOrde all thynges be thyne that be in heuen and erth. I desyre to offre my selfe to the in a fre and perpetuall oblacyon / so that I may perpetually be With the. Lorde in symplenes of hertte I offre me this daye to the to be thy seruaunt in the seruyce and sacryfyce of laude perpetuall / accept me With this oblacyon of thy precyous body Whiche I this daye offre to the in the presence of thy aungelles that be here presēt inuysyble that it may be to my helth and to the helth of all the people / and lord I offre to the all my synnes & offences that I haue cōmytted before the and thy holy aūgelles fro the day that I myght fyrst offende vn to this day that thou Vouchesaufe throughe thy great charyte to put away al my synnes

and to clense my conscyence of all myne offenses and restore to me agayne the grace yᵗ I through synne haue lost / & that thou forgyue me all thynges paste / and receyue me mercyfully in to a blyssed kyssyng of peace and of forgyuenes / What maye I do than but mekely confesse and bewayle my synnes / and cōtynually aske mercy of the / forgyue me mercyfull lorde now I beseche the for all my synnes dysplease me moche / and I wyll neuer cōmytte them agayne but sorowe for them / redy to do penaunce and satysfaccyon after my power / forgyue me lorde forgyue me my synnes for thy holy name saue my soule that thou hast redemyd with thy precyous blode: I cōmyt my selfe hooly vnto thy mercy / I resygne me in to thy hādes do with me after thy goodnes / and not after my malyce and wretchednes. I offre also to the: all my good dedes thoughe they be very fewe & imparfyte that thou amēde them and sanctyfye them and make them lykynge and acceptable to the / and alwaye make them better and bettter: and that thou bryng me though I be a slowe and an vnprofytable person to a blyssed and a laudable ende. I offre also to the all the desyres

of deuoute persones / the necessyte of myne
aunceſtres / frendes / brether / ſuſter / and of
all my louers / and of theym that for thy
loue haue done good to me or to any other /
and that haue deſyred and aſked me to pray
or to do ſacryfyce for them or for theyr fren-
des / Whether they be on lyue or deed / that
they may the rather fele the helpe of thy gra
ce / and the gyft of thy heuenly conſolacyon
thy proteccyon fro all perylles / and the dely
uerance fro all payne / and that they ſo be-
ynge delyuered fro all cuylles maye in ſpy
rytuall gladnes yelde to the hyghe laude &
prayſynges. I offre to the alſo my prayer &
my peaſyble offerynge for all them that ha
ue in any thyng hynderd me or made me he
uy / or that haue done me any hurte or greue
and for all them alſo Whom I haue at any
tyme made heuy / troubled / greued / or ſcan-
dred in Wordes or dede Wyttyngly or ygno
rauntly / that thou forgyue Vs all togyther
oure ſynnes and offences agaynſt the / and
of eche of Vs agaynſt other / and that thou
lorde take fro our hertes all ſuſpycyon and
indygnacion / Wrath / Varyaūce / and What
ſoeuer maye lette charyte or dymynyſſhe the
fraternall loue that eche of Vs ſhulde haue

to other/haue mercy lorde haue mercy on all them yt aske the mercy/ & gyue grace to them that haue nede & make vs stande i suche case yt we be worthy to haue thy grace & finally to come to the lyfe euerlastynge. Amen.

## ¶ That the holye cōmunyon is not lyghtly to be forborne. The.v. Chapytre.

IT behoueth the to renne oft to the foūtayne of grace & mercy/and to the foūtayne of all goodnes and puretye / that thou mayst be heled fro thy passyons and vyces & be made more strōge agaynst all the temptacyons and deceytfull crafte of the enemye. The fende knowynge the greatest fruyte and hyghest remedy to be in receyuynge of this blyssed sacrament enforceth hym by all the wayes that he can to let and withdraw all faythfull and deuoute people fro it as moche as he can/and therfore some men whan they dyspose them selfe to it haue more greater tēptacyons thā they had before/ for it is wryten in Job the wyc

ked spyryte cōmeth amonge the chyldren of god/that he may by his olde malyce & wyc kednes trouble them or make them ouer mo che ferefull and perplexed/so that he maye dymynysshe theyr affeccyon or take awaye theyr fayth/yf haply he maye therby make them eyther vtterly to cease fro beyng how seled/or els that they go to it with lytell de- uocyon/but it is not any thynge to care for his craftes and fantasyes howe vyle and vgly soeuer they be/but all fātasyes are to be throwen agayne at his owne hed/& he so farre to be dispysed that for all his assautes & cōmocyons that he can styrre vp/the holy cōmunyon be not omytted/somtyme ouer- moche curyousnes to haue deuocion/or ouer great doubt of makyng confessyon/letteth moche this holye purpose/do therfore after the counceyll of wyse men/and put awaye all doubtfulnes & scrypulousnes/for they let the grace of god and dystroye hooly the deuocyon of the mynde. Also it is not good that for any lytel trouble or grefe that thou leue this holy worke but go lyghtly and be confessed/and forgyue gladly all that haue offēded the. And yf thou haue offēded any other/mekely aske them forgyuenes/and

god shall ryghte mercyfully forgyue the/
What profyteth it longe to tary fro cõfessyon
or to differre this holy cõmunyon. Dourge the fyrste and quyckely cast oute thy ve-
nyme & haste the after to take thy medycyne:
and thou shalt fele more profyte therby thã
yf thou taryedest longer for it/yf thou dyf-
ferre it to do for this thynge or that/to mo
to be may happen to com a greater/ and so
thou mayst be let longe fro thy good purpo
se & be made after warde more vnapte vn-
to it. Therfore as soone as thou canste dys-
charge thy selfe fro suche heuynes & dulnes
of mynde/and fro all slouth/for it nothyn-
ge profyteth longe to be anguysshed/longe
to go with trouble/& to sequestre hym selfe:
for suche dayly obstacles fro the deuyne my
steryes/but it doth great hurt/and cõmonly
bryngeth in great slouth and lacke of deuo-
cyon. But alas for sorowe some slouthfull
and dyssolute persones gladly seke cause
to tary fro confessyon/& so dyfferre the lon-
ger this holy cõmunyon and that they do to
the entent that they shuld not be bounde to
gyue them selfe to a more sure kepynge of
them selfe in tyme to com than they haue do
ne before. But alas how lytell charyte and

slender deuocyon haue they that so lyghtly leue of so holy a thynge / and how happy is he and how acceptable to god that so lyueth & that so kepeth his cõsyence in suche a clennes that he is euery daye redy and hath good affeccyon to be howseled yf it were lawfull vnto hym and that he myght do it without note or sclaũder / he that somtyme absteineth of meknes or for any other lawfull impedyment is to be praysed for his reuerence / but yf it be through slouthfulnes / he ought to quycken hym selfe and to do that in hym is / and our lorde shall strẽgthen his desyre for his good wyll: for to a good wyl our lord hath alway a specyall respect / and whan he is lawfully letted / he shall haue a good wyll and a meke intent to it / and so he shall not want the fruyt of the sacramẽt And verely euery deuout man may receyue euery daye and euery houre go helthfully & without prohibycion vnto the spyrytuall cõmunyon of christe / that is to say: In remẽbrynge of his passyon / and neuertheles in certayne dayes and tymes he is bounde to receyue sacramentally the bodye of his redemoure with a great reuerence: & rather to pretende therin the laude and honour of god than his

owne cõsolacyon: for so ofte a man is howseled mystycally and inwysybly as he remẽbreth deuoutly the mystery of the incarnacyon of chryste and his passyon and is therby kyndled in to his loue / he that doth not prepare hym selfe for none other cause but bycause the feest is cõmynge or the custome cõpelleth hym therto / he shall cõmonly be vnredy to it / blyssed is he therfore that as ofte as he sayth masse or is howseled offereth hym selfe vnto our lorde in holy sacrysyce / be not in sayeng masse ouer longe nor ouer shorte / but kepe the good cõmon waye as they do that thou lyuest with / for thou oughtest not to do that shuld greue other or make thẽ tedyous / but to kepe the cõmon way after the ordynaunce of the holy fathers / & rather to conferme thy selfe to that that shall be profytable to other / than for to folowe thyne owne deuocyon or pryuate pleasure.

## ¶ That the body of Chryste and holy scrypture are moste necessary for the helth of mannes soule. The.xi. Chapytre.

Hoste ſweteſt Jeſu howe
great ſwetnes is it to a de-
uoute ſoule/ whan he is fed
with the at thy heuely feeſt:
where there is none other
meate brought forth to ete but thou his one
ly beloued/ and that arte moſt deſyrable to
hym aboue all the deſyres of his herte/ & ve
rely it ſhuld be ſwete and pleaſaunt to me/
by an inwarde and meke affeccyon to we-
pe before the/ and with the bleſſed woman
Mary magdaleyn to waſſhe thy fete with
the teres of myne iyen. But where is that
deuocyon where is that plentuous ſhedyng
oute of holye teres. Certaynly all my herte
ought to brenne and to wepe for ioye in the
ſyght of the and of thy holy aungelles/ for I
haue the verely preſent with me/ thoughe
thou be hyd vnder another lyckenes/ for to
beholde the i thy propre and dimyne clerenes
myn iyen myght not bere it nor all the worl
de myghte not ſuſteyne to ſe the in the clere-
nes & glory of thy mageſte. Therfore thou
gretlye helpeſt my weyknes in that thou
hydeſt thy ſelfe vnder this holy ſacrament.
I haue hym verely & worſhyp hym whom
aungelles worſhyp in heuen/ but I onely

in fayth and they in open syght and in thyn owne lykenes without any couerture/it be houeth me to be content in the lyght of true fayth and therin to walke tyll the daye of euerlastyng clerenes shall appere/ and that the shadowe of fygures shall go away whā that that is perfyte shall come all vse of sacramētes shal cease/ for they that be blyssed in the heuenly glory haue no nede of this sacramētall medycyne: for they ioye without ende in the presence of god/ beholdynge his glory face to face/ and so transfourmed fro clerenes to clerenes of the godhed they taste the glory of the sone of god made mā as he was in his godhed fro the begynnyng and shalbe euerlastynge/ whan I remembre al these meruaylous confortes what solace so euer I haue in this worlde thoughe it be spyrytuall it is greuous & tedyous vnto me/ for as longe as I se not my lorde openly in his glory I set it at nought all that I se here in this worlde. Lorde thou art my wytnesse that nothynge may cōforte me/ ne no creature may quyete me but thou my lorde god whom I desyre to se & beholde eternally/ but that is not possyble for me to do as longe as I shalbe ī this mortall lyfe/ wher

fore it behoueth me to kepe my selfe in great pacyence and to submytte my selfe to the in euery thyng that I desyre: for thy holy saintz that now ioye with the/abode i good fayth and pacyēce all whyles they lyued here the cōmynge of thy glorye. That they byleued I byleue / that they hoped to haue: I hope to haue/and thyther as they by thy grace be come: I trust to come/ and tyll than I shal walke in fayth/ take comforte of the exam ples of the sayde holy saynctes. I haue also holy bokes for my solace as a spyrytuall glasse to loke vpon/and aboue all these I haue for a synguler remedy thy holy body. I perceyue well that two thyngz be moche necessary vnto me in this world/ without whiche this myserable lyfe shulde be to me as importable / for as longe as I shalbe in this body: I confesse my selfe to haue nede of two thynges/that is to say: Of meate & lyghte. These two haste thou gyuen vnto me/that is to saye: Thy holy body to the re/ fresshynge of my body and soule/and thou hast set thy worde as a lāterne before my fe te to shewe me the way that I shall go/ wt oute these two I maye not well lyue / for the worde of god is the lyghte of my soule/

and this ſacramēt is the breade of my lyfe. These two may also be called the two tables ſet here and there in the ſpyrytuall treaſure of holy churche / the one is the table of the holy aulter hauynge this holy breade yt is the precyous body of chryſte. The other is the table of the lawes of god conteynynge the holy doctryne of the lawe of god: and in ſtructynge man in the ryght fayth / and in the true byleue / ledynge hym ī to the inwarde ſecretes that be called Sancta ſanctorū: where the inwarde ſecretes of ſcrypture be hyd and conteyned. I yelde thankynges to the my lorde Jheſu the bryghtnes of the eternall lyghte / for this table of holy doctryne the whiche thou haſte mynyſtred to vs by thy ſeruaunt / / prophetes / & apoſtles & other doctoures / and thankynges alſo be to the / the creatoure & redemer of mankynde that thou to ſhewe to all the world the greatnes of thy charyte prepayredeſt a great ſoupet / in the whiche thou ſetteſt not forth the lam be fygured in the olde lawe / but thy holye body and blode to be eaten / gladdynge ther by in that holy feeſte all faythfull people / and gyuynge them to drynke of the chalyce of helth / in the whiche be conteyned all the

delytes of Paradyse/ Where aungelles eate With vs With moche more plentuous swetnes. O howe great and howe honourable is the offyce of preestes / to whom is gyuen power to consecrate With the holy Wordes of consecracyon the lorde of all mageste / to blysse hym With theyr lyppes / to holde hym in theyr handes / to receyue hym in to theyr mouthes / and to mynyster hym to other. O howe clene shulde the handes be / howe pure a mouth / howe holy a body / and howe vndefouled shuld be the herte of a preest / to whom so oft entreth the auctoure of al clennes. Truely there oughte to procede fro the mouth of a preest that so ofte receyueth the sacrament of chrystes body / no Worde but that is holy / honest / & profytable / his eyen shulde be full symple and chaste that vse to beholde the body of chryste / and his handes shuld be full pure and lyft vp in to heuen / Whiche vse to touche the creatoure of heuen and erth / and therfore it is specyally sayde in the lawe to the preestes. Be ye holy for I your lorde god am holy. O god almyghty thy grace be With vs and helpe vs that haue receyued the offyce of preesthod / that We may serue the Worthely and deuoutly in al

purely & in a good conscyence. And though we may not lyue in so great innocencye as we oughte to do / yet gyue vs grace at the leest that we may wepe & sore we the euyls that we haue done / so that in spyrytuall mekenes and in a full purpose of a good wyll we may serue the hereafter. Amen.

## ¶ That he that shalbe howseled ought to prepare hym selfe therto before with great dylygence. The. xii. Chapytre

I Am the louer of al purety and the lyberall gyuer of all holynes. I seke a clene herte & there is my restynge place / make redy for me a great chambre strawed / that is thyne herte and I with my disciples shall kepe myne Ester with the / yf thou wylt that I shall come to the & dwell with the / clense the of all the olde fylth of synne / and clense also the habytacle of thyn herte / and make it pleasaunt and fayre / excludo the worlde & all the clamerous noyse of synne / and syt solytary as a sparo we in

ay house easynge/and thynke vpon al thy offences with great bytternes of herte / for a true louer wyl prepare to his beloued frē de the best and the fayrest place that he can/ for in that is knowen the loue and affeccyon of hym that receyueth his frende: but neuertheles I know well that thou mayst not of thy self suffyce to make this preparyng fully as it ought to be in euery poynte/though thou went about it al thy hole yere togyther & haddest none other thynge in thy mynde to thynke vpon / but of my mercy and grace onely thou art suffred to go vnto my table as yf a poore man were called to the dyner of a ryche man/and he had none other thynge to gyue hym agayn but onely to humble hym selfe and thanke hym for it/ do that in the is with thy best dylygence and do it not onely of custome nor of a necessyte onely/ for thou art bounde to it but with drede & reuerence and great affeccyon / take the body of thy beloued lorde god that so louyngly vouchedsauf to come vnto the. I am he that hath called the/ I haue cōmaūded that this thyng shuld be done/ I shall supply yt wanteth in the. Come therfore & receyue me whā I gyue the the grace of deuocion yelde

thankyngꝭ to me therfore/not for that thou arte worthy to haue it / but for that I haue shewed my mercye louyngly to the/ and yf thou haue not grace of deuocion through receyuyng of this sacrament/but that thou feleſt thy ſelfe more drye and more vndeuout than thou were before/yet contynue ſtyl in thy prayer: wayle/wepe/and call for grace and ceaſe not tyll thou mayſt receyue ſome lytell droppe of this helthfull grace of deuocyon. Thou haſt nede of me & not I of the/ ne thou cõmeſt not to ſanctyfye me / but I come to ſanctyfie the and to make the better than thou were before. Thou cõmeſt to be ſanctyfyed & be oned to me / and that thou mayſte receyue a newe grace & be kyndeled of newe to amendemẽt / do not forget this grace but alway with all thy dylygẽce prepare thy herte/and bryngе thy beloued vnto the/& it behoueth the not onely to prepare thy ſelfe vnto deuocyon before thou ſhalte be houſeled/ but that thou alſo kepe thy ſelf therin dylygẽtly after the receyuynge of the ſacrament:and there is no leſſe keppynge requyſyte after than a deuout preparacyon is nedefull before/for a good kepynge after is the beſt preparacyon to receyue newe grace

hereafter / and a man ſhalbe the more vnde ſpoſed therto yf he anone after he hath receyued the ſacramēt / gyue hym ſelf to out ward ſolace / be ware of moche ſpekyng / abyde in ſome ſecrete place and kepe the with thy lorde god / for thou haſt hym yᵗ all the world he may not take fro the / I am he to whom thou muſt gyue al / ſo that fro hēſforth thou lyue not in thy ſelfe but onely in me.

## ¶ That a deuoute ſoule ſhulde greatly deſyre with all his herte to be onyed to chryſte in this blyſſed Sacrament. The. viii. Chappytre.

WHo ſhall graūt vnto me lorde that I may fynde the onely / and open all myne herte to the and haue the as myne herte deſyreth / ſo that no mā may dyſceyue me nor no creature moue me nor drawe me backe / but that thou onely ſpeke to me ¶ I to the as a louer is wont to ſpeke to his belouēd / and a frende with his beloued frende. That is it yᵗ I praye for / that is it that I deſyre / that I maye be onyed to the / ¶ that I maye withdrawe myne herte

fro all thynges create and through the holy cõmunyon and oft sayngе masse to sauer & taste eternall thynges. Ah lorde god Whan shall I be al onyed to the & hooly to be molten in to thy loue: so that I hooly forget my selfe / be thou in me and I in the / & graunte yt We maye so abyde al Way togyther i one Verely thou arte my beloued electe and chosen before al other in Whom my soule coueyteth to abyde al dayes of his lyfe. Thou art the lorde of peace in Whom is the souerayne peace and the true rest / Without Whom is laboure & sorowe and infynyte mysery: Verely thou art the hyd god and thy counceyll is not With wycked people / but With meke men and symple in herte. O howe swete & howe benygne is thy holy spyryte Which to the intent thou Woldest shewe to thy chosen people thy swetnes / haste Vouchedsaufe to refresshe them With the most swete brede yt descẽdeth from heuen. Verely there is none other nacyon so great that hathe theyr goddes so nyghe Vnto them / as thou lorde god art to all thy faythfull people to Whom for theyr dayly solace and to reyse theyr hertes in to the loue of heuenly thynges / thou gyuest thy self as meate and drynke. O What

people be there that be so noble as the chry=
sten people are/or What creature vnder he=
uen is so moche beloued as the deuoute chry
sten soule in to whom god entreth & fedeth
her with his owne glorious flesshe & blode.
O inestymable grace/ o meruaylous wor=
thynes/o loue without measure/ synguler=
ly shewed vnto man/but what shall I yel
de agayne to god for all this grace and this
hygthe charyte/truely there is nothynge that
is more acceptable vnto hym / than that I
hooly gyue hym myne herte and inwardly
ioyne my selfe vnto hym and than shall al
myne inwarde partes ioy in hym/when my
soule is perfytely oned ī to hym. Than shal
he saye to me/ yf thou wylte be with me I
wyll be with the / and I shall answere to
hym agayne and say. Vouchesaufe lorde to
abyde with me/ and I wyll gladly abyde
with the / for that is all my desyre that my
herte maye be fast knyt vnto the without
departynge. Amen.

## ¶ Of the brennynge desyre that some de uoute persones haue had to the body of chryste. The. xviii. Chapytre.

O Howe great a multytude of swetnes is it lorde that thou haste hyd for them that drede the but what is it than for them that loue the: Verely than I remēbre me of many deuoute persones that haue come to this holy sacramēt with so great feruoure of deuocyon / I am than many tymes astonyed and confoūded in my selfe that I go vnto thy aulter & to the table of thy holy cōmunyon so coldely & with so lyttell feruoure & that I abyde stylle so drye and without any affeccyon of herte and that I am not so hooly kyndled before the my lorde god / nor so strongely drawen therby in affeccyon to the as many deuoute persones haue ben / the whiche of the great desyre that they haue had to this holy cōmunyon / and for a feleable loue of herte that they haue had therto / myghte not refrayne them selfe from weppynge / but effectuously with the mouth of theyr herte & body togyther opened theyr mouthes to the lorde that art the lyuely foūtayne bycause they coulde not other wyse aswage ne temper theyr hunger but that they toke thy holy body whiche they dyd with great ioy and spyrytuall gre

dynes. Truely the great brennynge fayth of them is a probable argument of thy holy presence/and they also knowe verely theyr lorde in brekynge of brede / whose hertes so strōgely brenneth in them by the presence of theyr lorde Jesu sacramentally than walkynge with them: but verely suche affeccyon & deuocyon and so stronge feruoure & loue be oft tyme farre from me/be thou therfore most swete and benygne lorde Jesu mercyfull and meke vnto me and graunt me thy poore seruaunt that I may fele somtyme some lytell parte of the harty affeccyon of thy loue in this holy cōmunyon/that my fayth may the more recouer & amende / and myne hope throughe thy goodnes be the more perfyte/ and my charyte beynge ones perfytely kyndled/ and hauyng experyence of the heuenly Manna: do neuer fayle. Thy mercy lorde is stronge ynough to graunt to me this grace that I so moche desyre / and whan the tyme of thy pleasure shall come/ benygnely to vysyt me with the spyryte of a brennynge feruoure to the/and though I do not brenne in so great desyre as suche specyall deuoute persons haue done/yet neuertheles I haue desyre by thy grace to be īfla-

med with that brennynge desyre: prayenge and desyrynge that I maye be made parte taker of all suche thy feruent louers/and to be nombred in to theyr holy companye.

¶ That the grace of deuocyon is gotten through mekenes and forsakyng of oure selfe. The.xv. Chapytre.

IT behoueth the abydingly to seke the grace of deuocyon & without ceasyng to aske it / pacyently and faythfully to abyde it/thankefully to receyue it/meke ly to kepe it / studyously to worke with it/ and hooly to cōmytte to god the tyme & the maner of his heuenly vysytacyon tyll his pleasure shal be to come vnto the/& pryncy pally thou oughtest to meke the whan thou felyst but lytell ī warde deuocyon:but thou shalt not be ouer moche cast downe therfore nor inordynatly be heuy / for oure lorde gy- ueth many tymes in a shorte moment that he denyed longe tyme before/he gyueth also somtyme in the ende/that in the begynnyn- ge of the prayer he deferred to graūte yf gra ce shuld al waves anone be graūted & shuld anone be present after the wyll of hym that

asketh it/it shuld not be well able to be bor-
ne by a weyke and feble persone/ & therfore
in a good hope and meke pac ēce the grace
of deuocyon is to be abyden and taryed for:
and thou oughtest to arrecte it to thy selfe &
to thyne owne syñes whan grace is not gy
uen the/ or that it is secretly taken fro the.
Somtyme it is but a lytell thynge that let-
teth grace or hydeth it awaye/yf it maye be
called lytell / & not rather great that letteth
and prohybyteth so good a thyng/ but whe
ther it be lytell or great / yf thou amoue it &
perfytly ouercome it/it shal be graũted vn
to the that thou desyrest / and forthwith as
thou betakest thy selfe with all thyne herte
to god and desyrest neyther this thynge nor
that for thyn owne pleasure/ but hooly put
test thy wyll to his wyll/thou shalte fynde
thy selfe oned to hym and set in a great in-
warde peace/ for nothyng shall sauoure so
well to the nor so moche please the / as that
the wyll and pleasure of god be fully done
in the/ who soeuer therfore in a pure symple
herte lyfte his intent vp to god and voyde
hym self fro all inordynate loue or dyspleа-
sure of any worldly thynge / shall be more
apte [illegible]ceyue grace & shall be best worthy

to haue the gyfte of deuocyon / for there our
lorde gyueth his blyssynge / Where he fyn-
deth the vessels empty and voyde: and the
more perfytely a man can renoūce hym self
and all worldely thynges and can by dy-
spysynge of hym selfe the more dye to hym
selfe: so moche the sooner grace shall come &
shall the more plentuously entre in to hym
and the hyghet shall lyfte vp his herte in to
god. Than his herte shall se and abounde &
shall meruayle and be dylated in hym selfe /
for the hande of our lorde is with hym / and
he hathe hooly put hym in to his handes for
euer. Lo so shall a mā be blyssed that seketh
god with all his herte & taketh not his soule
in vayne. Suche a man in receyuynge
this holy sacrament destrueth great
grace of the onyng in god: for he
loketh not to his owne de-
uocyon and consolacion
but to the glory and
honoure of god.

¶ That we shulde open all our necessy
ties to chryste and aske his grace.
The. xvi. Chapytre.

Most swete lorde whom I desyre deuoutely to receyue/ thou knowest the infyrmyte and necessyte that I am in/ in howe many synnes & vyces I lye: howe oft I am greued/ tẽpted troubled/ and defouled I come to the for remedy/ and I make my prayer to the for cõforte/ and I speke to hym that knoweth all thyngs/ to whom all my secrete & inwarde thoughtes be manyfeste and open/ and the whiche onely mayst perfytly counceyll me and helpe me: thou knowest what I nede to haue and howe poore I am in vertue. Lo I stande before the poore and naked asynge & desyrynge thy grace. Refresshe me therfore thy poorest seruaunt beggynge for spyrytuall fode/ kyndle my herte with the fyre of thy loue/ & illumyne my blyndnes with the clerenes of thy presence: tourne all worldly thynges in to betternes to me and all greuous thynges & contraryous thyngs in to pacyence/ and all create thynges in to dysprysynge & in to forgettyng of them: lyft vp myne hert to the in to heuen & suffre me not to lyue vaynly ne to erre ī this worlde. Thou lorde fro henssorth shalte be swete to

me for euer/ for thou arte onely my meate & drynke/my loue/ my ioy/my ſweetnes/and all my goodnes: Wolde god that thou Wolde ſt kyndle me:enflame me/and tourne me hooly in to the that I may be made one ſpyryte With the by grace of in Warde onynge and meltynge of brennynge loue in to the/ ſuffre me not to departe fro the faſtyng and drye but Worke With me mercifully as thou haſt oft tymes meruaylouſly Wrought wt thy byloued ſeruauntes in tyme paſt: What meruayle Were it yf I Were al inflamed in to the and fayled in my ſelfe/ ſyth thou arte the fyre al Way brennyng & neuer faylynge the loue puryfyeng the hertes/ & lyghtenynge the Vnderſtādynge of all thy creatures.

## ¶ Of the brennynge loue and great affeccyon that We ſhulde haue to receyue chryſte. The. xviii. Chapytre.

With hyghe deuocyon and brennynge loue/and With all feruoure & affeccyon of the herte I deſyre to receyue the lorde as many ſayntꝭ and deuoute perſones haue deſyred the in theyr cōmunyon/ & that moſt ſpecyally pleaſed the in the holynes of

theyr lyfe and were in moste brennynge deuocyon to the. O my lord god my louer eternall/all my goodnes and felycyte without endynge: I coueyte to receyue the with as great desyre and as due reuerence as any holy man euer dyd or myght do/ and thoughe I be vnworthy to haue suche felynges in deuocyon as they had/yet neuertheles I offre to the the hole affeccyon of my herte as verely as yf I onely had all the brennyng and flamynge desyres that they had/& ouer that all that a meke mynde may ymagyne and desyre/I gyue & offre to the with hygh reuerence and worshyp & in warde fetuour & I desyre to reserue no thynge to my selfe/ but me and all myne I offre to the in sacrifyce frely and most lyberally. And also my lorde god my creatoure and redemer/ with suche affeccyon/reuerence/laude/& honoure with suche thankes/dygnyte/and loue/& with suche fayth/hope/and puryte I desyre to receyue the this day as thy most holy & glorious mother the virgyn Mary desyred & receyued the/ whan she meekely & deuoutly answered the aungell that she wed her the mystery of thy icarnacyon & sayd (Ecce ancilla dñi: fiat mihi secundū verbum tuum).

that is to say. Lo I am the hande mayde of god/ be it done to me after thy worde / and as thy blyssed precoursoure saynt Johñ the Baptyste most excellent of all saynts was glad & ioyed in great ioye in the holy ghoste throughe thy presence whan he was yet in his mothers wombe: & after whan he sawe the walkyng amonge the people/ very meekely & with deuoute affeccyon he sayde/ the frende of a spouse that standeth and hereth: ioyeth with great ioye for to here the voyce of the spouse/ and so coueyte I in great and holy desyres to be enflamed and to present my selfe to the with al my herte: and also I offre & yelde to the all the laudes of deuoute hertes/ the brennynge affeccions/ excessyue thoughts/ spyrytuall illumynacyõs/ and heuenly vysyons / with all vertues & prayssynges done or to be done by any creature in heuen or erth for me/ & for all them that be cõmytted to my prayer/ that thou mayst be worthely lauded and glorysyed for euer: accept lorde god my mynde and the desyres of the manyfolde laudes & blyssynges that by me are to the due of tyght after the multytude of thy greatnes more than can be spoken/ and all these I yelde to the and desyre

to yelde euery daye and euery moment: and
with all my desyre and affeccyon meke-
ly praye all heuenly spyrytes and
all faythfull people to yelde with me thank-
yngs and laudes to the / and I beseche the
that all people tribus and tongs may mag-
nyfie thy holy & thy most swete name with
great ioye and brennynge deuocyon / and
that all they that reuerently and deuoutly
mynystre this most hygh sacrament / or with
full fayth receyue it maye therby deserue to
fynde before the thy grace and mercy / and
when they haue obteyned the deuocion that
they desyred and be spyrytually oned to the /
and be therby well conforted and meruay-
lously refresshed and be departed fro thy he-
uenly table / that they wyll haue me poore
synner in theyr remembraunce. Amen.

## ¶ That a man shall not be a curyous ser-cher of this holy sacrament but a mek-e folower of Chryste / subduynge al-waye his reason to the fayth.

### The .xviii. Chapytre.

Thou must be ware of a curyous and
an vnprofytable serchynge of this
most profoūde sacrament yf thou wylt not

be drowned in to the great depeth of doubt fulnes / for he that is the serchr of goddes magesie / shalbe anone thurst out of glory / god is of power to worke mothe more than man may vnderstande / neuertheles a meke and an humble serchynge of the trouthe / redy al way to be taught and to walke after the techynge of holy fathers / is sufferable: blyssed is that symplycyte that leueth the waye of harde questyons and goeth in the playne and stedfast way of the cōmaūdementes of god / many haue loste theyr deuocyon / bycause they wolde serche hygher thynges than perteyneth to them. Fayth & a good lyfe is asked of the and not the hyghnes of vnderstandynge nor the depenes of the mysteryes of god / yf thou maye not vnderstande nor take suche thynges as be with in the / howe mayst thou than comprehende those thynges that be aboue the / submytte thy selfe therfore mekely to god and submyt also thy reason to fayth / and the lyghte of knowlege and of true vnderstādyng shall be gyuen vnto the as it shall be most profytable & necessary for the / some be greuously tempted of the fayth and of the sacrament / but that is not to be reputed to them / but ra

ther to the enemy: therfore care not for hym nor dyspute not with thy thoughtes nor answere not to the doubtes that thyne enemy shall lay vnto the / but byleue the wordes of god / and byleue his sayntes and prophetes and the wycked enemy shall anone flye away fro the / and it is oft tymes moche profytable that the seruauntes of god shuld fele and sustayne suche doubtes for theyr more prouse / and cõmonly the enemye tempteth not vnfaythfull people and synners whom he hath in sure possessyon / but he tempteth and vexeth in dyuers maners the faythfull and deuoute persones. So therfore with a pure and vndoubted fayth & with ay humble reuerence procede to this sacrament: and what soeuer thou canst not vnderstande cõmytte it faythfully to god. For god wyll not deceyue the / but he shalbe deceyued that trusteth ouer moche to hym selfe. God walketh with the symple persones / he openeth hym selfe and sheweth hym selfe to mekepersones: he gyueth vnderstãdyng to them that be poore in spyryte / he openeth the wyt to pure clene myndes / and hydeth his grace fro curyous men and prowde men. Mãnes reason is feble and veyne and anone may

be deceyued / but fayth is stable and true & can not be deceyued / therfore all reason and all naturall Worckynge must folo We fayth Without ferther reasonynge / for fayth and loue in this moste holy and moste excellent sacrament surmounte and Worke hyghe in secrete maner aboue all reason. O the eternall god and the lorde of infynyte power doth great thynges in heuen and in erth that may not be serched / for yf the Worckes of god Were suche that they myght be lyghtly Vnderstande by mannes reason / they Were not so meruaylous & so inestymable as they be.

¶ Finis.

## ¶ A spyrytuall glasse.

REde distynctly / pray deuoutly / sygh depely / suffre pacyently / make you lo Wely / gyue no sentēce hastely / speke but rath & that truely / preuent youre speche dyscretely / do your dedes in charyte / temptacyon resyst strongly / breke his hed shortly / Wepe bytterly / haue cōpassyon tenderly do good Workes busely / loue persueraūtly / loue hertely / loue faythfully / loue god all onely: and al other for hym charytably / loue

in aduersyte/ loue in prosperyte/thynke alway of loue/for loue is none other but god hym selfe. Thus to loue bryngeth the louer to loue without ende. Amen.

¶ Hereafter foloweth the table/or chapytres of this present boke.

The Prologue. Folio.primo.
With how great reuerence chryste is to be receyued. The fyrste Chapytre. Folio. ii.
¶ That the great goodnes & charite of god is gyuen to man in this blyssed sacrament. The.ii. Chapytre. Folio. v.
¶ That it is very profitable oft to be howseled. The.iii. Chapytre. Folio. vii.
¶ That many cõmodyties be gyuen to thē that deuoutly receyue this holy sacrament. The.iiii. Chapytre. Folio. ix.
¶ Of the worthynes of the Sacrament of the aulter/ and of the state of preesthode. The. v. Chapytre. Folio. xi.
¶ Of the in warde remẽbraũce and experyence that a man ought to haue afore the receyuynge of the body of chryste. The. vi. Chapytre. Folio. xii.

¶ Of the dyscussyng of our owne cõscyence and of the purpose of amẽdement. The. vii. Chapytre. Folio. xiii.

¶ Of the oblacyon of chrysste on the crosse and of a full forsakynge of our selfe. The. viii. Chapytre. Folio. xiiii.

¶ That we ought to offre our selfe and al oures to god / and to praye for all people. The. ix. Chapytre. Folio. xv.

¶ That the holy cõmunyon is not lyghtly to be forborne. The. x. Chapit. Folio. xvii.

¶ That the body of Chrysste & holye scrypture are mosse necessary for the helth of mãnes soule. The. xi. Chapytre. Folio. xix.

¶ That he that shalbe howsseled ought to prepare hym selfe therto before with great dylygence. The. xii. Chapytre. Folio. xxii.

¶ That a deuoute soule shuld greatly desyre with all his herte to be ioyned to Chrysste in this blyssed Sacrament. The. xiii. Chapytre. Folio. xxiii.

¶ Of the brẽnynge desyre that some deuoute personnes haue had to the body of Chrysste The. xiiii. Chapytre. Folio. xxiiii.

¶ That the grace of deuocyõ is gotten thrughe meknes / and forsakynge of our selfe. The. xv. Chapytre. Folio. xxvi.

Th: table/or chaytres.
¶ That we shulde open all our necessyties to Chryste and aske his grace. The. pvi. Chaptre. Folio. ppvii.
¶ Of the brennynge loue and great affec/cyon that we shuld haue to receyue Chryste The. pvii. Chaptre. Folio. ppviii.
¶ That a man shall not be a curyous sercher of this holy Sacrament: but a meke folower of Chryste / subduynge al waye his reason to the fayth. The. pviii. Chaptre. Folio. ppix.

¶ Finis.

¶ Here endeth the table/or chaptres of this present boke.

¶ Imprynted by me Robert wyer dwellynge at the sygne of saynt Johan Euangelyste, in saynt Martyns parysshe, in the bysshop of Norwytche rentes beside Charynge crosse.

Thomas & Kemp's